

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When you find a teacher of religion who, when confronted with his failure to observe and honor the plain and simple truths of the Bible, seeks to get out of his dilemma by declaring that they are now "done away," you will make no mistake in cataloguing him with those who have "transgressed the laws, changed the ordinance, broken the everlasting covenant."—S. NORMAN LEE.

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THE REV. FREDERICK V. FISHER DEFENDS UTAH IN "OUTLOOK."

IN the last issue of *The Outlook*, a magazine edited by Lyman Abbott and Theodore Roosevelt, appears an article by Rev. Frederick V. Fisher, of Ogden, Utah. The Rev. Mr. Fisher, in addition to being pastor of the First Methodist Episcopal church in the Junction city, is vice-president of the Ogden Betterment league, was first vice-president of the recent Ogden "dry" campaign committee, manager of the Utah Chautauqua sessions which have just come to a successful conclusion, and one of the leading men in the country in the boy scout movement. He has been very closely associated with Elder David O. McKay, in the Betterment league work in Ogden, and has come to know the people here as they really are, and not as they are misrepresented as being by many others claiming to be ministers of the gospel.

The following is the Rev. Mr. Fisher's article as it appeared in *The Outlook*:—

A METHODIST MINISTER'S VIEW OF "MORMONISM."

BY FREDERICK VINING FISHER, PASTOR FIRST METHODIST
EPISCOPAL CHURCH, OGDEN, UTAH.

For the last few months the magazines have been gravely attacking Utah in articles which range from the dignified to the

disreputable. Feeling that Utah deserves some fair play at the hands of the press, I take the liberty to write to you and ask for a brief hearing in the interests of justice. Coming to Utah to the pastorate of a leading Gentile church of this city, coming with a personal knowledge of conditions twenty years ago, now, after some months of personal contact with that Church and its leaders and with conditions in Utah, I have come to some conclusions, and I feel I am at least in as much a position to speak as magazine writers who have spent from two days to a month in the state seeking material to prove a predetermined prejudice.

To understand "Mormonism" one must remember clearly three things: First, that it is a deeply religious body—an evangelical Protestant church, if the test of the Federal Council of Churches is to be a true test. Born in an age of religious bigotry and crude theology, and exiled across a wilderness, it has kept these relics longer than some of the rest of us, but, despite these facts, which linger longer in its books and out-of-way towns than in real life, it is to-day a Church of half a million praying, Bible-reading, law-abiding, thrifty, God-fearing men and women. America has no more strong, genuine, devoted Christians than some of the First Presidency, apostles, and leaders of the "Mormon" Church.

Second, the "Mormon" Church was born of some of the best blood of New England and the middle west of early days. The men and women of Utah are the proud kinsfolk of the heroes of the Revolution. Her later sons and daughters are from the same sturdy Scotch, English and Teutonic stock which has made America. Utah to-day is a distinctly American state.

Third, the "Mormon" people are not peasants or illiterate. Some of their forefathers may have been, but they are not. Their leaders are graduates of Harvard, Cornell, Michigan, or German universities, and some of their young men lead the world to-day in scholarship. Utah has a strong public school and university system; education and music are her pride. She has over five thousand college and university students.

The chief charges against the "Mormons" have been polygamy, deception, bigotry, and the seeking of political power.

Polygamy is dead. At the conference just closed in Salt Lake City, President J. F. Smith said:

"Plural marriages have ceased in the Church. There is no man who is authorized to perform a plural marriage. No man or woman has the authority to have its ceremony performed for them. We have been doing all in our power to stop this. We have been doing all we can to trace the men who are performing these ceremonies. It is hard to locate them, but when we do find them, we deal with them.

"With respect to the idea proposed by some to induce the Congress of the United States to amend the Constitution so as to give the federal government the authority to regulate plural marriage,

so far as I am concerned, I have no objection whatever to such an amendment. Neither has any other Latter-day Saints. Let the states petition the nation to regulate the whole subject of marriage in the United States, and it will be a godsend to the people everywhere."

Goodwin's Weekly of Salt Lake, a noted opponent of "Mormonism," acknowledges that this statement is just and sincere. That is a fair putting of the whole case, despite some current articles to the contrary. It is a dead issue in Utah. More than that, polygamy to most of the "Mormon" people, practiced as a religious duty, was not sensual and was infinitely better than tandem polygamy in the east. The young men of the "Mormon" Church are clean young men, clear-eyed, brainy, and manly. The records of the half-million-dollar Deseret gymnasium of the "Mormon" Church in Salt Lake City show that of the hundreds of young men examined there is yet to be found one tainted with unclean disease—a record unparalleled in most American cities. Whatever of deception the feuds and bitterness of years gone by, it is a criminal act to charge the stalwart Christian men of Utah with being a race of deceivers. No man who works side by side with them in the fight for temperance, clean cities, and the boyhood of Utah, as I do, for one moment believes any such charge.

To-day "Mormonism" eagerly welcomes the best ideas and aids which the age can furnish to uplift humanity. Her Sunday schools are up to date, her great Deseret gymnasium, at Salt Lake City, is the peer of any west of Chicago. She is shoulder to shoulder with us in the work for boys, and is leading in the great fight to wipe out the saloons in Utah, and lately, in common with the English-speaking world, she celebrated the anniversary of the King James version of the English Bible.

As to bigotry, no doubt it exists wherever there is isolation, but even then it is no worse than that of all our ancestors. In the light of common friendship and service together for common good it dies in Utah, as it dies anywhere. It is true that "Mormons" are in politics, for in a state overwhelmingly peopled with folks of a common religious body that would be inevitable. It is true that for very self-protection in the past they had to go into politics, but the charges that they aim at national supremacy and threaten the life of the republic are about as real as England's dread of Germany and America's fear of the little empire of the Pacific.

True it is that "Mormonism" dreams of a world-wide Christianity, bound together in a great restored church, the old mediæval dream. Others have dreamed the same; it was no sin for them, nor is it for "Mormons." They will all come some day to see, as we see, that the bond of the future Christianity will not be a church, but the Christ; not a visible temple, but an invisible brotherhood. Until then we can afford to wait and be brothers in the common work of God and man.

The statements circulated in England causing the riots and agitation there at this time are refuted by facts here and seem absurd to one in Utah. President Smith has cabled the British government: "Charges absolutely and totally false. Polygamy is forbidden by 'Mormon' Church as well as by Utah laws." Again, at the late eighty-first annual conference of the Church, President Smith said, in giving the yearly statistics, that, besides the religious ceremonies of marriage celebrated in the temples, that there had been 1,100 civil marriages among their people. The Salt Lake *Tribune* represented him as saying: "Eleven hundred marriages were contracted last year not in accordance with the law of God." As announced twice and again, plural marriages have ceased in this Church. This statement, copied in the *Los Angeles Examiner*, was headed "Eleven hundred Polygamous Marriages in a year," and so has gone broadcast over the continent.

What Utah needs to-day is not a fight on "Mormonism," but a common fight of "Mormon" and Methodist, Protestant and Catholic, on sin; not bitterness, but brotherhood; not missionaries to save thousands of American boys adrift on our city streets; not a chasm between Gentile and "Mormon," but a union of the strongest leaders of both types of Christianity to build between these mountains the best kind of Christianity on earth.—*Deseret News*.

TRUE REPENTANCE.

IN considering the principles of the gospel one is liable to pass hastily the doctrine of repentance, and fail to perceive its importance as an absolute necessity in gaining salvation. Now, while repentance must be the outcome of real faith in Christ, and gains its full significance when exercised in harmony with other principles, in itself it is a powerful aid to righteousness and has a much broader meaning than is commonly supposed. Through the words of Paul we understand that, "God commandeth all men everywhere to repent." (Acts 17: 30.) Christ says, "Except ye repent, ye shall all likewise perish." (Luke 13: 3.) With the idea in mind that repentance is a commandment of God and necessary for salvation, let us search out its true meaning and object, nature and extent, and its effect upon mankind.

The word repentance, as used in the scriptures, seems to denote a godly sorrow for sin committed, and a desire to overcome that sin, also a determination for improvement. "For godly sorrow worketh repentance to salvation not to be repented of." (II. Cor. 7: 10.) It springs from a deep sense of humility which, in turn, comes from an abiding and real faith in Christ. When an individual recognizes the power and goodness of God, he is moved to a sense of his own unworthiness, and, consequently, a desire is aroused within him to be more worthy of divine favor and recog-

nitition. This results in contrition of heart and an endeavor to show his changed condition through good works and right living. We remember at the feast of Pentecost, the people were moved to sorrow for rejecting Christ. Having faith in His existence, they expressed a desire to know what to do. Peter said to them, "Repent * * * and ye shall receive the gift of the Holy Ghost." (Acts 2: 38).

The object of repentance is to obtain forgiveness for wrong doing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1: 9.) The sinner in expressing sorrow desires to overcome the effect of his transgression, and with this object in view cries to God for mercy. Forgiveness may be obtained by confessing and acknowledging guilt; exercising charity in our relations with others, and recognizing the mission of Christ, in striving to obey the laws given by Him for the government of mankind. Confession of sins need not be a public avowal, but should rather be between the individual and his Maker. It is necessary, inasmuch as it tends towards that humility which places us in communion with God.

No person whose heart is not softened to such an extent that he is willing to overlook the feelings in others is truly repentant. He should not expect forgiveness for his own sins, for such forgiveness will not be forthcoming. Christ taught the apostles to pray, "Forgive us our debts as we forgive our debtors." (Matt. 6:12.) And again He says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," (verses 14 and 15).

True repentance does not consist in weeping and wailing, nor yet of eloquent avowals and confessions, but rather is the evidence of a contrite soul, witnessed by a change of heart and an earnest effort towards progression. In this way we recognize Christ through works of righteousness and obedience. It is required that "men everywhere shall repent." "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7: 20), and "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I. John 1: 8.)

Speaking in this connection, we may say that repentance is a gift from God and is something to be earned through faith and good works. Some sins are of such magnitude that forgiveness cannot be obtained, and as a result repentance is withheld from the offender. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 4-6.)

When not viewed in the correct light repentance is liable to be considered as an expression of weakness, whereas it is truly a sign of strength. Repentance is so closely allied with humility that we cannot be repentant without also being humble. Humility, being a virtue, essential to those who enter heaven, makes weakness and hypocrisy impossible. Regarded in this light, we may see the far-reaching power, the softening and chastening influence of true repentance. It not only makes us humble before God, desirous of doing His will, but also opens our hearts in sympathetic and loving helpfulness towards mankind. It expands and ennoble our natures, at the same time increasing our power to resist evil, since, by turning our backs upon sin, we set our faces towards the goal where awaits the crown of perfection for all those faithful souls to whom God shall say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." (Matt. 25: 21.)

Hull, England.

SHIRLEY PENROSE JONES.

ONE TO-DAY IS WORTH TWO TO-MORROWS.

THERE seems to be an inborn tendency in man to celebrate the special occasion; a tendency that limits him whichever way he turns, that cripples his best endeavor and blinds him to the dignity of small events.

Thanksgiving, Christmas, New Year's Day, Fourth of July, birthdays and anniversaries—always it is the special occasion toward which we turn our admiring eyes. The everyday routine is common to us, unappreciated and unblest. The ordinary days we would willingly bind in a sheaf and toss to the chariot of whirling Time, could we but come the faster to the celebration of some special event. Indeed, with us as a people, this emphasis of the particular occasion is near to being a madness.

Not for one moment do we quarrel with the value of real occasion, but we do maintain that the ability to appreciate great days, great deeds, is developed in its truest and best degree by the participation in and careful estimate of, everyday events. Faithfully to interpret *to-day* is to store undreamed capacity for *to-morrow*, and only in *to-day* has the anticipated *to-morrow* any real and permanent value.

The singer moving great audiences with the power of his voice—whence got he this power? In the long hours of unceasing effort to master his vocal chords. The man of the hour who averts disaster in national affairs—came his ability suddenly? The crisis may have spurred him to supreme endeavor, but he first struck root in darkness where, through years, he learned the value of faithfulness to small things. The poet to whom you turn in moments of hungry-heartedness, how spoke he the one true word that set your feet again on confident paths? How but in unending

contemplation and reverent seeking after the ideal until he came to the place where his message clarified and men knew it as truth.

To-day men are oppressed and deprived of their just rights; women are wronged, violated, cast to the rubbish heap without compunction; to-day the laws are shamefully broken, and greed and avarice run hand in hand, openly flaunting before the eyes of men. To-day our need of men and women who are fearless and incorruptible is poignant and unparalleled. We need them for a thousand reasons, but most we need them that our children may flower unsullied by all the evils which have arisen out of our gross, ignorant neglect of *to-day*. It will not do to wait for some visionary to-morrow; here and now we must do our work in social, civic, and spiritual realms. In a fine, high sense these three realms are one, and wise men call them "Opportunity."

Do not think to pass this opportunity on to someone else. It is you who must be equal to it, *you* and *you* and *you*. It is in the power of each one of us to judge our own capacity, but no man knows what someone else can do. It is not so arranged. If man had ever been the actual arbiter of his brother's destiny we should long ago have given up in despair.

Man is his own arbiter—a supreme responsibility rests on each one of us; supreme, majestic, divine. The individual note is the symphonic chord struck by the whole—one man could not strike it alone—but each man gives it as it appears to *him*, and the result is one crescendo of sound,—the *race chord, ever rising*.

Surely when the spiritual consciousness is so evidently broadening and deepening, intensifying in every way, we need more and more to place the right emphasis upon the immediate present, the minutes and hours of each single day. "Deep calleth unto deep *to-day*; whoever heard that rolling wave to-morrow?" To-day, be ours the Psalmist's cry—"Bring my soul out of prison, that I may praise Thy name."—VALERIA DE MUDE KELSEY, in *Young Woman's Journal*.

THERE ARE LOYAL HEARTS.

There are loyal hearts, there are spirits brave,
 There are souls that are pure and true;
 Then give to the world the best you have,
 And the best shall come back to you.

Give love, and love to your heart will flow,
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.

For life is the mirror of king and slave.
 'Tis just what you are and do;
 Then give to the world the best you have,
 And the best will come back to you.

MADLINE BRIDGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 31, 1911.

WHENCE CAME WE?

THE origin of the human race has proved a fertile theme for speculation among philosophers and thinkers. So varied and unsatisfactory have been the conclusions arrived at, that many people have decided that it is not possible to gain any definite knowledge concerning the same. We believe, however, that there is a purpose in all creation, and especially in man's creation, and that the Lord has been pleased to reveal it sufficiently to afford an understanding that will enable us to go forward intelligently and fulfill His purpose concerning us. Indeed the Latter-day Saints have received much knowledge concerning the origin and destiny of man. Those who have sought in vain for light and knowledge among the theories of men have had their utmost longings fully satisfied in the revelations that the Lord has been pleased to give His Church in these latter days. In order that we may be enabled more fully to appreciate the glorious truths that have been thus revealed, it may be well to consider some of the leading theories that are entertained in these days.

The materialistic theory is entertained by those who neither believe in the Christian religion nor acknowledge an overruling providence in the affairs of life. They do not admit that there is a Divine Ruler in the universe. They invest the laws and processes of nature with a virtual omnipotence, and deny that there is any moral purpose in creation. According to this view, man is inereely the product of natural laws, prominent among which is that of heredity. We are not, therefore, responsible for any mental or moral qualities that we may possess or that we may lack. We are here on earth merely because nature's laws and forces operated so as to place us here. If we inquire where we came from, the materialist will answer that we had no existence until we were born on the earth. As to why we are here, nothing is to be known, for, according to this theory, there is neither Creator nor creative plan. The highest wisdom is to accept our existence gracefully, and make the most of it. In other words, "Eat, drink and be merry, for to-morrow we die." If we venture any question as to why we are so differently constituted, why one has greater capacity or advantages than another, there is no answer. It is one's luck to be good, another's to be bad, or one to be lazy and

another to be industrious. Thus the machinery of nature grinds on thoughtlessly and mercilessly through the ages, making and unmaking worlds and men and everything else, just as things happen to be. This is the philosophy of fatalism, or inevitable necessity. According to it, creation is a great lottery, in which some draw prizes and others blanks. It is by the merest chance that we are men and women, and not animals or something else. We had no existence until we were born on the earth; when we die, that is the end of us. Personality is merely the product of a temporary assemblage of element; we have, consequently, no real, indestructible identity. Intellectual and moral qualities grow, just as flowers and weeds grow. One seed grows a sage, a poet, a hero; another grows a fool, a thief, or a coward. The materialistic theory admits of no moral law or purpose, but credits all to omnipotent nature—and chance.

The prevailing theological theory of man's origin differs from the preceding one mainly in that it recognizes a Divine Creator, who brought the earth into being, and placed man upon it. This is said to be the beginning of man's existence; but he is destined to live for ever. The nature of this endless existence, however, is determined by God's purpose in His creation. Fate is here personified, God being the actor, not nature. But the net result is much the same. Whereas the materialistic theory asserts that man is what he is as a result of the operation of natural laws and forces, according to the orthodox theological view, men are as they are because the Creator made them so. It is theological fatalism, and, according to it, all men have either been blessed or cursed in the very act of creation. This is the current doctrine of predestination, as it is set forth in the Westminster Confession of Faith, which reads as follows—"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death. These men and angels thus predestinated and fore-ordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." If this theory be correct, then men are not responsible for their character or actions. If one be good or honorable, it is because he was thus created; and if another be bad and ignoble, it is for the same reason. The materialistic and the orthodox theological theories are alike in that they represent all men as being morally irresponsible for what they are. In the one case, each individual being is a product of the chance operations of nature, whereas in the other the caprice of the Creator was the determining factor. They alike render impossible any moral worth or merit in man, he being in all cases just as he was created, whether by nature or by God. It is very probable that the unscriptural doctrine of "faith alone" had its origin as the necessary complement of a belief that removed all moral responsibility from man,

who but acted the part in life that he was created and destined to act. If God made some people good, and "effectually called" them to membership in His Church, and nothing they could possibly do would disturb a destiny already fixed and unalterable, then there would be nothing for them to do but simply "believe." Similarly, those who "by the decree of God, for the manifestation of His glory," were "fore-ordained to everlasting death," could not, by anything they might do, hope to avert that fate. Thus, the orthodox theological theory of man's origin dethrones justice and asserts man to be essentially a manufactured being as to his origin, and his destiny to have been determined in the very act of creation. What he is now and shall be eternally is not the result of his own choice or action, but is due entirely to the Creator's intention and power. How degrading to man is such a belief, how unworthy of God such a creation!

Very different from these vain, unworthy theories is the sure and certain word of the Lord, as it is has been revealed to us from the heavens in these days. By it we learn that we existed as spirits before we came to tabernacle in the flesh. What we are now is the result of what we were or what we did in the spirit life before we came here. Thus we are the makers of our own fate—the architects of our own destiny. As individual intelligences we, in process of time, became conscious of individuality, of law and authority, of right and wrong. We were given the right to choose our own path in regard to these, and that choice has made us what we are. We are not thus mere automata, or created things, with a destiny absolutely fixed in the very process of creation. No divine decree confers upon us privileges entirely unmerited, or unjustly excludes us from the greatest blessings we might honestly desire to gain. Viewed thus in the light of eternal truth, earthly life is a privilege and a blessing, and the pathway leading to it has been marked by wisdom and love. It is quite certain that from our earliest consciousness of the power to know and to act, the light of truth, proportioned to our capacity and sphere, has ever been within our reach, and has responded to our desires. The guiding hand of infinite love, under the different conditions that there prevailed, was as surely near us in that "first primeval childhood" as it is during our earthly life. But our wills were free then, as they are now, and we may have erred betimes, just as we do now.

To us, as Latter-day Saints, the question as to our origin does not suggest either an inexorable fate or a capricious God; but a loving Parent, who, possessing an infinite fullness, begat us as sons and daughters, that He might educate and exalt us. We can reasonably infer from what we have learned concerning His character and His attitude towards us here, what His attitude was before we came here, and what it will be after we leave here. How beautiful is life, how full of glorious possibilities, when viewed in the light

of the everlasting gospel! Begotten and led along life's ascending pathway to our present state, by infinite love, the future may find us growing into still closer union therewith throughout this life and all the eternal years. As we are not left in the dark as to our life's origin, neither are we left in doubt as to the object of our life here, nor as to many important conditions in the hereafter. The laws of the gospel are an expression of our Heavenly Father's will concerning us, and if we obey them we are given a consciousness of His approval. By keeping the commandments, we receive the companionship of His Spirit, which will impart to us knowledge and guidance continually, and will purify and perfect us, that we may at length be worthy to enter His glorious presence and dwell there eternally.

H. I.

DEATH OF ELDER ERNEST J. WRIGHT.

PRESIDENT THOMAS E. MCKAY of the Swiss and German mission, communicates the sad intelligence of the death of Elder Ernest J. Wright. We take the following from his letter:

"Karlsruhe, August 22nd, 1911.

"Another of our elders has received his release from this earthly mission. Brother Ernest J. Wright from Ogden was operated upon for appendicitis last Thursday afternoon. Although the case was an aggravated one, the operation was apparently successful, and Brother Ernest rallied very nicely. He continued to improve until Sunday, when he became very restless. The doctor dressed the wound late Sunday evening. Brother Wright went to sleep soon afterward, and at 2:30 in the morning he passed peacefully and quietly to his heavenly home.

"It is a severe shock to us all, and must be to his beloved parents, brothers and sisters at home. We cabled them, and also President Smith. We have just completed arrangements to-day to ship the body home via Antwerp and New York over the Red Star Line. Brother E. Ray Berrett, a fellow-worker, and also an acquaintance at home, will accompany the remains.

"Brother Wright is a son of Brother and Sister E. H. Wright of Ogden. He is twenty-three years old, and arrived in the mission November 26th, 1910. He worked in Basel until our recent conference in Zurich, when he was transferred here to Karlsruhe. He has been one of the most constant, conscientious workers we have, and his humility and earnestness have won for him a place in the hearts of his companions, the members and hundreds of friends. We all sincerely sympathize with his loved ones at this time. But, after all, is it not glorious to be called home while being so actively engaged in this noble work?

"THOMAS E. MCKAY."

DON'T QUIT—YOUR CHANCE IS SURE TO COME.

OPPORTUNITY grows greater as the world ages. It is made of time. It increases with every clock-tick. Each hour brings a new hope. Your due is measured by what you do. You can't fail if you don't quail. You may have sprung from the loins of poverty—you may have teathed on a golden ring—we don't care how you start, the record isn't made until you finish. What you were is incidental—we don't judge beginnings. Growth means change. The acorn that drops from the stunted oak may fall on a cleared space, land upon rich soil, live in the full flood of sunlight and tower to the skies. What if you have lost? What if you were rebuffed? You must take as well as give blows. Life is a sandwich, with trials between its smiles.

Nothing's the matter with the world. Nothing has disappeared from the earth. Everything that existed at its creation is still on hand in some form—altered, hidden or undiscovered, but within the reach of tenacity and sagacity. Accept the past—you can't help yourself—yesterday is off the calendar. The future alone is yours. Don't regret, but re-get. The sea gnashes the cliffs into sand, but the sand is still upon the shore. Evolution means alteration; therefore, new problems to be dealt with, new tasks to be undertaken. The form of work alters, but the degree of labor never lessens. There is always more to do than any single lifespan can complete.

Science and Invention, the twin scouts of Industry, are constantly searching, perpetually conniving, ceaselessly experimenting, ever proclaiming discovery, eternally demanding the skill of fingers and the will of brains. Means of livelihood can't be abolished, merely diverted. For every hand-loom that progress destroyed, a thousand power machines have sprung to take their place. Where the post rider galloped across the prairies, a hundred mail cars rock through the night. The coachman becomes chauffeur, the hostler a garage helper. If advancement has hurt you it is because you would not advance. The earth must keep turning round. If you won't turn with it, you must lose your turn.

Keep watchful. Your chance is sure to come. No two moments are ever quite the same. Stand ready to take advantage of each opening for your ability. There are no impossibilities to real ambition. Blind Milton wrote the noblest poems of the ages. Stuttering Demosthenes became the greatest orator in Hellas. Log cabin Lincoln achieved the presidency. Train-boy Edison became the master inventor of history. They tried—they dared—their dreams reached to the stars. They walked alone—they worked alone—relied upon themselves, and traded every golden minute in the purse of time for betterment.—HERBERT KAUFMAN, in *Chicago Tribune*.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home August 27th, 1911, per s.s. *Lusitania*: From South Africa—Lide Chapman, Alva Fred. Murdock, J. A. Artimus Crane.

Successful Social.—On Saturday, August 12th, 1911, a successful social was held in the Latter-day Saints' Hall at Northampton (Birmingham conference), in honor of Elder Aaron J. Hill, who is taking up his labors at Walsall. An excellent program was rendered, which was very much enjoyed. Part of the evening was spent in playing games. Elder Hill received a useful present as a token of love and esteem from the saints and friends.

Baptisms.—One candidate was baptized at the Public Baths, Mansfield (Nottingham conference), on August 19th, 1911, by Elder John H. Watkins.

On Sunday, August 20th, 1911, a baptismal service was held at Nuneaton (Birmingham conference), when two persons were baptised into the fold of Christ, Elder H. W. Noble officiating.

On Monday, August 14th, 1911, one person was baptised in the open sea at Scarboro' (Leeds conference), Elder George O. Low officiating.

A baptismal service was held on Sunday, August 20th, 1911, at the George Street Baths, Hull (Hull conference), at which six souls were added to the Church. Elders Shirley P. Jones and William H. White, Jr., officiated, each baptizing three.

On Thursday evening, August 24th, 1911, a baptismal service was held in Southport (Liverpool conference), in the open sea, at which one soul was initiated into the fold of Christ, Elder Alma J. Larkin officiating.

District Meetings.—On Sunday, August 20th, 1911, President J. S. McCann and eight elders of the London conference held a district meeting at Gillingham, Kent. There were two sessions, one at 2:30 and the other at 7 p.m. The meetings were well attended by both saints and friends. Elders Joseph M. Eccles and C. L. Smith and President McCann were the speakers at the afternoon meeting, at the close of which a nice lunch was served to all present. At the evening service Elder Kirk spoke of the many glorious prophecies to be fulfilled in this last dispensation. Elder G. W. Carlisle said that revelation was the living water that flowed from God to man; and when that ceased to flow there would indeed be a thirsting for true Christianity. Sister Wallace sang a solo, after which President McCann made a few closing remarks. Brother Simmons, who used to preach on the streets with Apostle Orson Pratt, was present.

On Sunday, August 13th, 1911, the Barnsley and Wombwell branches of the Sheffield conference met in a district meeting at the Arcade Hall, Barnsley. President Samuel Cottam and four traveling elders were present. After the opening exercises, Elder C. Clyde Brown discussed the Book of Mormon, successively treating the opposing theories advanced as to its origin. President Cottam occupied the remainder of the time. Spoke of the joy to be gained from a knowledge of the gospel. Dealt at length on the principle of repentance. Urged the saints not to tire of hearing the first principles, as they are of utmost importance. At the 6:30 p.m. session Elder Edwin D. Hatch spoke on the difference between the God of the orthodox Christian sects and that of Latter-day Saints. Elder William S. Thorley discussed the principle of baptism and its necessity. President Cottam explained the mission of the Latter-day Saints to the world. Encouraged the saints generally along the lines of their duty. An excellent spirit prevailed. There was a good attendance at both meetings. All expressed themselves as having had an enjoyable time.

Branch Conferences.—On Sunday, August 13th, 1911, a conference was held of the Cheltenham branch of the Bristol conference. There was a good attendance at the two sessions. President J. F. Snedaker and four traveling elders were present. The general and local authorities of the Church were presented and sustained. The branch was reorganized with Elder J. W. Maynes as president and Elder E. J. Hancock as secretary. Elder W. B. Pendry was the first speaker at the afternoon session. He said the Church organizations was one of the most complete in the world, and rightly too, because it is of God. Elder Ralph D. Smuin said that the kingdom of God is the greatest thing man can strive for, and urged all to live up to the requirements of the gospel. Elder E. J. Hancock said we do not worship Joseph Smith, as many people suppose, but we believe he was one of the greatest prophets the world has ever known. The evening session was well attended. Elder J. W. Maynes said the people of the world are at sea concerning the gospel of the kingdom. This gospel is the same to-day as in the time of Christ and the apostles. Spoke upon the restoration of the gospel and commented upon the dream of Nebuchadnezzar and Daniel's interpretation thereof. President J. F. Snedaker spoke on the apostacy from the primitive church. The Bible plainly predicted such an apostacy. This necessitated a restoration from Divine sources, which the Latter-day Saints affirm most emphatically has taken place.

A conference of the Stroud branch (Bristol conference) was held in our hall in Stroud on Sunday, August 20th, 1911. President J. F. Snedaker and four elders were present. The meetings—one at 2:30 and the other at 6:30 p.m.—were well attended, especially the evening service, a number of friends being present. Elder W. B.

Pendry made a few opening remarks, and then presented the general and local authorities, who were unanimously sustained. Elder Pendry was sustained as branch president, and Elder E. J. Hancock as secretary. Elder Hancock spoke of the necessity of striving to obtain the Spirit of the Lord by purity of life and faithfulness. Elder J. W. Maynes said the time would come when all the world would be proud to be called Latter-day Saints. At the evening session Elder Ralph Smuin spoke upon obedience to the commandments. Said God only chose those to fill important positions in the Church who would be humble and obedient. Elder Pendry showed from the Scriptures that the Godhead consisted of three separate and distinct personages. President J. F. Snedaker proved that a restoration of the gospel had taken place, and said that it was no more unreasonable for God to reveal Himself in these days than in former dispensations.

Enjoyable Outings.—The elders, saints and friends of the Birdwell branch (Sheffield conference) had a pleasant outing on Thursday, August 10th, 1911, at the beautiful little town of Matlock Bath. The day was well spent by viewing the places of interest, lead and quartz mines, etc., and boating on the river Derwent. All seemed to fully enjoy the day's outing.

On August 7th, 1911, the Norwich branch Sunday School of the Norwich conference left in wagonettes for Dunstan Hall, and spent a very pleasant day. A large tent was erected on the grounds, under which luncheon was served by the officers of the school. During the day games and racing were indulged in. Prizes were awarded to the winners. In the evening a concert was held in the open air, after which all enjoyed a pleasant stroll through the beautiful gardens held open for the occasion.

The Sunderland branch (Newcastle conference) Sunday School held their annual treat on August 7th, 1911, in a very pleasant little Dean. About eighty saints and friends were present. The gentlemen amused themselves playing football, while the ladies and children enjoyed themselves swinging and playing games. When all were tired they sat down to an ample "tea," each receiving a bag of cakes, and milk fresh from the farm house was their drink; the children getting a bag of sweets and nuts. Races and games occupied the remaining time. About eight o'clock the party left the field, all having had an enjoyable time together.

The Walsall branch of the Birmingham conference held their annual Sunday School outing at Coalpool, Tuesday, August 8th, 1911. A very jolly party of elders, saints and friends were present. Some indulged in games of different kinds, while others enjoyed themselves at boat-riding. "Tea" was served on the grounds. The day being fine and the saints in good spirits, the treat was enjoyed by all.

The Relief Society of the Hyde branch (Manchester conference)

held their annual outing on Saturday, August 12th, 1911. Thirty-two members, elders and friends left the Hyde Town Hall in a char-a-banc and waggonette, en route for Northenden, where they had "tea," after which an enjoyable time was spent boating on the river, etc. The return journey, which was commenced about 8:15 p.m., was marred by a slight accident, the axle of the char-a-banc breaking. Happily no one was injured, and all arrived home safe and sound.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON III.—CREATOR AND LORD.

I. CHRIST THE CREATOR.

1. Associated with the Father (Moses 1: 32, 33; 2: 1, and references thereto).
2. So named in scripture. (John 1: 3, 10; Heb. 1: 2; 3: 9; Col. 1: 16, 17; Mosiah 3: 8; 4: 2; Helaman 14: 12).
3. He so declares Himself (III. Nephi 9: 15; Doc. and Cov. 14: 9; 29: 31-34; 45: 1).

II. CHRIST IS JEHOVAH.

1. The name revealed (Exo. 6: 3; compare 3: 14).
2. The God of Abraham, Isaac, and Jacob (Exo. 2: 6; 4: 5; compare Gen. 28: 13; Matt. 22: 32; Mark 12: 26; Luke 20: 37; I. Nephi 6: 4; Mosiah 7: 19; Doc. and Cov. 136: 31).

See also: I. Nephi 19: 10; III. Nephi 11: 14; compare John 8: 58; Doc. and Cov. 136: 21.

Note especially Doc. and Cov. 39: 11.

DIED.

MARTIN.—At Westrigg, Scotland (Scottish conference), August 13th, 1911, Mary Martin, the beloved daughter of Brother and Sister Hugh Martin; born July 12th, 1911.

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